

ments.
ALS
SUBSCRIPTION
Board of Managers
ization Society,
ODICAL WORK,
ED THE
ry & Colonial
al.

ing interest which
this country, on
Colonize the Pa
United States, on
the Board of Na
Society to prom
periodical work, w
with accurate inf
and prospects
minute account
condition and prog
icate any new
which may be rec
phy, Natural Hist
of Africa; and
ays as may be th
the interests of
the improvement
from authors who
subject; and imp
of such foreign
exertions to sup
the African race.

Two Dollars a y
of the sixth num
become responsible
a seventh gratis.
commenced when
ers shall be affic
estly requested, th
may obtain subscri
as soon as possib
Agent of the Socie
Columbia.

COLLEGE
of Columbia.
most liberal princ
et of Congress—
and Heads of Dep
Government, and
h the country—dis
ful eminence adju
n, north of the
United States, and
apitol—this Instit
prospect of a la
extensive usefulness.
ly hope that in the
found all that could
University. Altho
been received from
ent states in the Un
of the first year's op
names have been
days will be annu
in December, and
in annually, the sec
At either of the
men are invited to
amination, with a
ation. They will be
also, as circumstan
been found to cost
week; and the whole
ing tuition, board
c. &c., have, in no
red dollars a year.

, Constables, &
for sale at the Col
H Street, near
F A COMMITTEE
ing of Magistrates,
28th of May last,
proceedings under the
March 1, 1823, entit
jurisdiction of the
the recovery of de
same place, the BLA
the Justices, the cop
the subscriber by
to prepare them
is keeping a general
usable terms, and will
patronage.
JOHN S. MEEHAN

BLISHED
Meehan, at the Cal
Office,
RELATION
PTIST MISSION
EMPIRE.
ters, addressed to
Eg. M. P. Lamb
JUDSON.
S. COXE,
mellor at Law,
District of Colum
Office in Georgetown
end to the business
to him; whether of
relation to claims of
gton, Alexandria,
mentaries.
RD has extended
the above value
\$40 in Cal binding
be paid past.

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind.—COLUMBIAN.

Vol. II.]

WASHINGTON CITY, SATURDAY MORNING, AUGUST 2, 1823.

[No 31.]

The Columbian Star.

A COMMITTEE OF THE GENERAL CON-
VENTION OF THE BAPTIST DENOMINA-
TION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

TERMS.—Three dollars per annum, if paid in
advance, or within six months after subscrib-
ing; four dollars, should payment be deferred
to a later period.

Advertisements by the square, 50 cents, for
every succeeding insertion, 25 cents.

Any person, for obtaining five responsible
subscribers, shall be entitled to the Star gratis.
Communications for the Columbian Star,
should be addressed to JAMES D. KNOWLES,
editor: Letters on business, to JOHN S.
MEEHAN, the publisher, post paid.

* Profits of the work sacred to the cause of
the Gospel; and any society for Missionary or
other evangelical purposes, or other evangelical ob-
jects, shall regularly contribute to the
Columbian College, shall be entitled to the
Star gratis.

Communication.

(Inserted by Request.)

CIRCULAR LETTER OF THE DOVER BAP-
TIST ASSOCIATION, VIRGINIA.

Dear Brethren,

Through the indulgence of Heaven, we
have had one more annual meeting. We
trust, our national troubles will never be
mentioned by us, as an apology for the neglect
of our religious privileges: while Provi-
dence shall grant us the means of grace and
an opportunity to attend them. We have
had a good season, and our hearts have
been made joyful and thankful in the house
of prayer. Several of our churches have
made pleasing additions to their number, al-
though the ravages of war in our land,
and the love and peace among them.

The subject appointed for our present
meeting, is *close communion*. We sincerely
trust, that necessity urges the investiga-
tion of a subject, in which, we and some of
our Christian brethren, entertain different
views.

We are unwilling to wound the feelings
of any who differ from us, or merely to
state the prejudice of those, whose views
correspond with our own. We hope we are
governed by better motives. A supreme
love to our divine Master, the great King
of Zion, a love to the established order of
house, and a desire to promote the peace
and prosperity of religious society in gen-
eral, we trust, the principal springs of
action in the present undertaking. More-
over, as the Corinthians compelled the
apostle Paul to a course of conduct, which,
otherwise, he would not have adopted; so
let us to remark, that our Christian breth-
ren who dissent from us, have, by their
pure censures, compelled us to defend our
conduct relative to the subject of commu-
nion.

We believe, brethren, in the commu-
nion of Saints. We also consider, that this
is very properly used, in a compre-
hensive way, to represent the whole inter-
course or divine communion that Christians
have, with each other, in the fellowship of
the Gospel; or in their participation of di-
vine things. But even this communion, free
from all its limits, or bounds. For we cannot
differ from the number of Christians, all
who differ from us, in their views of what
is Christian sentiment and practice; and
yet, on the other hand, it is impossible
to have communion or fellowship with
any other, in those sentiments and prac-
tices, wherein we differ from, and even op-
pose another.

The discussions among Christians, have
been gratifying to infidels, and painful to
the friends of Christianity; and it must be ac-
cused, as it respects these things, that
there is utterly a fault amongst us. But to
our brethren, shall this fault be imput-
ed? To what sect or party, shall the blame
be attached? Let those who are infallible
in their religious sentiments and conduct,
and who are absolutely perfect in their
conduct, be found, it behooves all, to exercise
mutual forbearance and Christian charity
towards each other; even with respect to
things in which we can have no com-
munion; and as the period is not far distant
when we shall be all of one way, let us en-
joy, previous to that happy season, the
fruit of one heart.

You are aware, brethren, the term
close communion, is sometimes used in a more
limited sense. All denominations of Chris-
tians who attend to gospel ordinances, agree
in applying it to the ordinance of the Lord's
Supper. Indeed the Scripture so applies it.
1 Cor. x. 16. "The cup of blessing
which we bless, is it not the communion of
the blood of Christ? The bread which we
break, is it not the communion of the body
of Christ?" The word thus taken, is
expressive of the intercourse or communion,
between Christians, and with each other, in this
ordinance. It is to this view of the subject, your
attention is now invited.

The majority of churches of our denomi-
nation have, ever since the days of the apos-
tles, held and maintained the sentiment and
practice, commonly called *close communion*;
or the communion of baptized persons only,
in the Lord's Supper.

On this account they have been very lib-
erally reproached by their enemies, and
greatly blamed by some of their best friends,
among unbaptized persons. Their conduct
has been censured, as *uncharitable, unchristi-
an, and cruel*.

Uncharitable, in that they would not ex-
ercise forbearance and Christian love to
those who could not see (as it has been said)
with their eyes.

Unchristian, in that as Christ received
persons unbaptized to spiritual communion
with him, no one without acting contrary to
Christ, can refuse them communion at his
table.

Cruel, in that they would compel persons
to be baptized according to their notion of
that ordinance, or refuse them the privileges
of church-membership, church-ordinances,
and even (as some have said) the kingdom
of Heaven.

The Baptists reply, that the ordinance of
the Lord's Supper, is not in their judgment
a test of Christian love, or internal commu-
nion, between Christians of different denomi-
nations; so far from it, that we have uni-
formly expressed the utmost Christian affec-
tion, for multitudes, with whom we could
not feel perfectly justifiable in partaking
that ordinance.

We have ever manifested, the greatest
confidence, in the Christian piety of our
dissenting brethren, and would not debar
them from one Christian privilege, but
would freely say, respecting every ordi-
nance and blessing; "come in, thou blessed
of the Lord, therefore standest thou with-
out."

But if no confidence be placed in our most
sincere declarations of Christian regard to
our unbaptized brethren, we feel a consol-
ation in adopting the language of the Apostle,
2 Cor. i. 12. *Our rejoicing is this, the testi-
mony of our conscience, that in simplicity and
godly sincerity, not with fleshly wisdom, but
by the grace of God, we have had our conver-
sation in the world, and more abundantly to
youwards.*

We shall now offer an apology for our
non-compliance with open communion, and
then our reasons for a close communion will
lie before you.

Open or unrestrained communion at the
table of the Lord, we deem improper for
Christian Society in general: because it is
impolitic, injurious, and impracticable.

It is impolitic, There is certainly such a
thing as ecclesiastical, as well as civil policy.
Different denominations of Christians, have
their different laws, ordinances, and rules,
for the regulation of their own internal and
relative concerns. And there surely must
be a manifest impropriety, when any one
of those societies shall adopt measures, and
pursue a course of conduct, tending to sub-
vert or render abortive their own mode of
discipline; and at the same time to sanction
other modes of government, contrary to
their own view, of what is proper, for a
gospel church. For instance, suppose some
denominations of Christians continue in their
communion, persons, who allow themselves
in certain amusements, called *innocent*, as
cards, dice, backgammon, &c. followed not
by way of gambling, but merely as amuse-
ments. Suppose others to fellowship those
who send their children to a dancing school,
and who, perhaps, occasionally visit the ball
room themselves. Suppose other churches
to have drunkards enrolled in their num-
ber, and yet their frequent intoxication
forms no obstruction to their communion.

On the other hand, as is certainly the case,
suppose churches or societies whose moral
discipline is so strict that they will not suffer
those things in their members, but on pain
of excommunication. Let it be further sup-
posed, for it is possible, and in the present
imperfect state, highly probable, that cer-
tain members of the churches last alluded
to, have indulged themselves in the fore-
mentioned practices. They have been ac-
cused, brought to trial, and expelled by
their brethren, in their own respective com-
munities; and yet those very brethren who
united in the sentence of the church against
them, will go and commune with those in
other societies, who are constantly living in
habitual practice of the same offences.

How must these excommunicated feel, when
they behold their brethren who have cen-
sured them, countenancing others, more
guilty than themselves, and sanctioning
vices worse than theirs, because habitually
persisted in! Is not this to partake of other
men's sins? Justify in our practice, what
we condemn in principle? Harden the
hearts of habitual offenders? Create sus-
picion in the minds of our excommunicated
brethren; of our sincerity in opposing sin,
and thus arm them against the censure of
the church under which they are laid?

But free or open communion is im-
proper, because it is *injurious*. It is inju-
rious to the peace of Christian society, and
even to the existence of Christian friend-
ship. As men, we feel ourselves citizens of
the world, and feel we are bound, by this
relation, to love all mankind.

This sentiment glows with equal ardour in
the breast of Europeans, Asiatics, Africans
and Americans; and yet, who is there, that
is not aware of the injurious tendency of
mingling these together in the same civil so-
ciety, each possessing all his national prej-
udices in favour of his own particular manners,

customs, laws, government, &c.? We love
the subjects of European governments while
they form no part of the community to which
we belong; but should they come and form
a settlement amongst us, with all their na-
tional prejudices, we should immediately feel
the injurious tendency of such an association.
It would wound our feelings in time of peace,
to hear sentiments advanced in opposition to
our own government; but in a state of
warfare we should view such citizens, as
far more injurious than the invading foe.

We are pleased with the British, in Britain,
the French, in France, but are persuaded
that neither, without a change of sentiment,
would ever make good citizens of our coun-
try, or agreeable neighbours to us. Thus
as Christians, we love Christians of every
name and society. But who does not know
that an attempt to force them to an unnat-
ural communion and intercourse with each
other, has proved a means of jealousy, con-
tention, and animosity, that has occasioned
mutual pain and uneasiness. Envy and
strife have ensued, and where these are,
(saith the Apostle) there is confusion and
every evil work. So that while it has the
name of communion, the true nature of the
thing is destroyed, which leads us

To observe, that free or open communion
is improper, because it is *impracticable*. It
never yet could be established. Different
societies have attempted it; but how long
has it continued? Declarations are made
that all are welcome to come. But how
many are influenced by them? A vast ad-
do has been made about it, and great reproach
has fallen on some Christians, because they
will not join in the great design of uniting all
societies in one community. But where are
the mighty effects of this great stir? Let
our brethren give us a sample of this blessed
union; we see it not! The fact is, no
such union has been established. So that
setting aside the Baptist Society altogether,
we ask, where is the union or communion
of other societies. It exists in conversation,
but not in action; in profession, but not in
practice. Like human life, it is a *vapour
that appeareth for a little time, and then van-
isheth away*.

But some friendly disposed persons of dif-
ferent congregations have thought there
might be established a *select communion*,
or a communion of those only in the dif-
ferent churches, whose life and conversation
must be acknowledged to be unexceptionable.
This plan, however plausible it may ap-
pear, would introduce such invidious distinc-
tions, as would inevitably disturb the minds
of individuals, of every community. Com-
munities being composed of individuals, that
which would wound the feelings and reputa-
tion of one, would unquestionably have a
very unpleasant effect on the minds of all.
Churches consequently would feel them-
selves slighted and disrespected, in the
slight and disrespect shown to some of their
members, supposed to be disorderly at
such communion seasons. Mutual discon-
tent would unavoidably rise, that a conduct
should be pursued, on these occasions, evi-
dently tending to swell the minds of commu-
nicants one against another, and so by this
general union, destroy that particular com-
munion, which the members of individual
churches should ever maintain among
themselves, in their own respective socie-
ties. Nor is it easy to discover how disa-
greeable circumstances, of this nature, can
be prevented; unless it be, by throwing
open our doors to an universal communion;
in which case we shall abolish the distinc-
tion between the church and the world, and
annihilate both. The church will be lost
in the world, that it will be impossible to
distinguish the world from the church.

In addition to this, let it be remarked,
that the members of churches are admon-
ished, to exercise a watch-care and strict
discipline among themselves. See Lev. 17.
Matth. xviii. 15, 16, 17. 1 Cor. iii. 16, 17.
Also the whole of the fifth chapter, of the
same epistle, and 2 Thess. iii. 6. Turn to
these passages, carefully read them, and
then say, if the necessary regulations and
duties there recommended, can, with prop-
riety be exercised towards any, excepting
those who have given themselves members
to particular churches for those godly pur-
poses. According to our view of the sub-
ject, which we also think corresponds with
the scriptures; one church has no more au-
thority over the members of another, than
one of our states has a right to hold domi-
nion in, and over the citizens of another. Of
course our wisest and most religious conduct
will be, to study the regulations and duties
of the particular churches to which we be-
long, that we may live in peace and love
among ourselves; and not attempt that
which has hitherto been found impracticable;
lest while keepers of the vineyards of
others, we shall have to lament, that our
own vineyard we have not kept.

Once more. An unrestrained free com-
munion, consisting of a number of persons
of different religious sentiments, &c. must
be spiritually a breach of the regulations
laid down for God's ancient professing peo-
ple, which as the Apostle remarks with re-
gard to muzzling the ox, were not written
for their sakes alone, but for *us also*. 1 Cor. ix.
9, 10. "For whatsoever was written afore-
time, was written for our learning." Thus
saith the Lord, Lev. xix. 19. "Thou shalt
not sow thy field with mingled seed: nei-
ther shall a garment mingled of linen and
woolen come upon thee."

Deut. xxii. 10. "Thou shalt not plough
with an ox, and an ass together. And

what saith the New Testament?" Be ye
not unequally yoked together."

Where unions or communions take place
among persons of religious sentiments, so
strangely different as those of many pro-
fessed Christians, a strange language must
be produced, neither distinctly that of Israel
or Ashdod, nor the Jews' language, but ac-
cording to the language of each people, as
Neh. xiii. 23, 24. This confusion of senti-
ment has hitherto precluded the possibility
of any durable communion, even among those
Christian congregations that profess to be
decidedly in favour of the plan, and who se-
verely censure the Baptists for a non-com-
pliance. But why should we be censured
for standing at a distance, and not engaging
in the work, when we see that the builders
of this mighty fabric cannot for any length
of time even understand one another. Let
us see their professed principle reduced to
practice among themselves, that we may
be admonished not only by word, but by the
more powerful influence of their example.

It is well known that some of the most
zealous advocates for free or open commu-
nion at the Lord's-table, have accused some
Christian societies, of holding principles
horrible to reflect on, which as some have
warmly said originated in hell, and would
lead thither those who embrace and are in-
fluenced by them. Such as, God's appoint-
ing persons to salvation and damnation,
from all eternity, irrespective of their char-
acters, dispositions, and behaviour; that
Christ died but for a part of mankind, and
that those for whom he died, have nothing
to do, because Christ has, for their salva-
tion done all for them, that was needful. Now
admitting that our opponents believe these
charges are founded in truth, how can they
be sincere in desiring us to commune with
them? If they certainly believe their own
statement to be correct, one would suppose
it must be highly gratifying to them, to
have nothing to do with a set of people so
frightfully erroneous. But the Baptists hold
no such sentiments. They are as far from
believing them, as they are from believing
that any happy communion, at the Lord's-
table, can result, from an association of per-
sons, maintaining such various, and such
opposite opinions, as are found among many
religious societies, who profess to be friendly
to this practice. "Can two walk together
except they be agreed?" Amos iii. 3.

Hitherto we have only endeavoured to
show the impropriety of open communion,
as it respects Christian Societies in general.
We shall now exhibit that impropriety with
regard to the Baptists in particular. This
will appear,

1. By reflecting on the nature and design
of the mission of John the Baptist; viz. to
make ready a people prepared for the
Lord, Luke i. 17. or to make ready a peo-
ple for the kingdom of Christ, or for the
Gospel Church. How was this design ac-
complished? See Matt. iii. 1, 5-7. "In
those days came John the Baptist preaching
in the wilderness of Judea, and saying, re-
pent ye, for the Kingdom of Heaven is at
hand. Then went out to him Jerusalem
and all Judea, and all the region round
about Jordan, and were baptized of him in
Jordan, confessing their sins." This is called
the beginning of the Gospel, Mark i. 1,
2, 3, 4. This was the original pattern given
for preparing persons for a Gospel Church
state; and the ordinance of the Lord's Sup-
per, being confessedly a church ordinance;
the Baptists, of course, entertaining this view
of things, must act extremely improper
were they to practise open communion.

For, in such a communion persons are re-
ceived who were never made ready for the
Lord, or for a Gospel Church, according to
the original plan; hence in their reception
there must be a violation of the well known
rule, "see that thou do all things according
to the pattern shown thee in the mount;"
which precept will apply to the law from
Mount Zion, equally as to that of Mount
Sinai.

2. The impropriety of Baptists uniting
in an open or general communion, will ap-
pear by considering how Christ received his
disciples. In John iv. 1, it is said he made
them disciples and then baptized them. See
this confirmed by John, iii. 22, 23, 25, 26.
Hence we infer, if our Saviour received per-
sons to communion with himself by the ad-
ministration of this ordinance, it cannot be
improper for the Baptists to adopt the same
mode, and follow the same unerring exam-
ple in receiving persons to communion in
the Church of Christ, now, in the present
day. "For hereunto ye are called, because
Christ also suffered for us, leaving us an ex-
ample that we should follow his steps." 1 Pet.
ii. 21.

3. It is improper for the Baptists to prac-
tise open communion, because "in the be-
ginning it was not so." These were the
words of our Lord when the Jews inquired,
if it were lawful for a man to put away his
wife for every cause? Our Saviour replied,
Moses, for the hardness of your hearts, suf-
fered you to put them away, but "in the
beginning it was not so," bringing them
back to the first institution of marriage.
The question is now asked, is it lawful for
persons baptized and unbaptized to break
bread together at the table of the Lord?
We reply that a number of pious persons
have submitted to it, "But in the beginning
it was not so."

1. In the beginning it was not so, in the
original institution of this ordinance. The
best institutions are liable, in the course of
time, to suffer some of the most injurious

alterations or changes from their original de-
sign.

It is therefore necessary frequently to re-
cur to their first establishment, in order to
preserve their purity according to their
original intention. This is remarkably true
in the present case: At the first institution
of the Lord's Supper, it is presumable that
there were none present but baptists or
baptized persons. It has been made a ques-
tion with some people, whether the disciples
of our Saviour were baptized. We offer
our reasons for believing that they were not
unbaptized.

1. If they were not baptized, they were not
prepared for the Lord according to the
ministry of his forerunner or messenger,
John the Baptist. See the remark above.

2. If they were not baptized, they did
not follow the footsteps of their divine mas-
ter. See Matt. iii. 13, 14, 15, 16, 17.

3. If they were not baptized, the minis-
try of Christ had not the same effect on
them which it had on others. See Luke vii.
29. "And all the people that heard him,
and the publicans, justified God, being bap-
tized with the baptism of John."

Query. Were not the disciples among
those obedient ones that heard him? And
if so, were they not baptized at this, or at
some other period of his ministry?

4. If they were not baptized, how are
we to understand the paragraph, in John iii.
"After these things came Jesus and his dis-
ciples into the land of Judea, and there he
tarried with them, and he baptized. And
John also was baptizing in Enon, near Salem;
because there was much water there; and
they came, and were baptized; for John was
not yet cast into prison."

5. If the disciples were not baptized,
then the Apostle Peter did not give a cor-
rect account of their case and conduct, in
Acts, i. 21, 22. "Wherefore of those men
which have accompanied with us all the
time that the Lord Jesus went in and out
among us, beginning from the baptism of
John, unto that same day that he was taken
up from us, must one be ordained, to be a
witness with us of his resurrection." From
this address it is demonstrably clear, that
the immediate disciples of Christ, Peter
and the rest, began with our Saviour at the
baptism of John; and among those baptiz-
ed persons was the ordinance of the Lord's
Supper in the beginning instituted. There-
fore, to conform in our present practice to
the ancient institution, the communicants
should be all baptized persons. Then why
should the Baptists be blamed for making
this requisition?

2. In the beginning it was not so, in the
gospel commission, Matt. xxviii. 19, 20.
"Go teach all nations, baptizing them in
the name of the Father and of the Son and
of the Holy Ghost. Teaching them to ob-
serve all things, whatsoever I have com-
manded you." These words, to answer the
purpose of open communions, should read,
go teach all nations, communing or breaking
bread with them; but they read otherwise.

Go teach all nations, baptizing them, and
then, teaching them to observe all things I
have commanded you; one of which things
was, "do this in remembrance of me," al-
luding to the ordinance of the supper. With
this commission of their risen Saviour, the
baptists are solicitous their conduct may cor-
respond; and why should blame be attach-
ed to them on this account? Are we there-
fore become the enemies of our brethren
because we walk in the truth? In the be-
ginning it was not so.

3. In the beginning it was not so, in the first
gospel church. It appears that none thought
of entering or were received without bap-
tism. See Acts, ii. 41, 42. "Then they that
gladly received the word were baptized;
and the same day there were added to the
church three thousand souls. And they con-
tinued steadfastly in the Apostles' doc-
trine and fellowship, and in breaking of bread,
and in prayers." It is not said, they that
gladly received the word broke bread, but
that they were baptized and then broke
bread, the very order of things which the
baptists at the present time wish to preserve.
And who shall harm you, brethren, if ye be-
come followers of that which is good?

Finally. In the beginning it was not so
as to admit unbaptized persons to commu-
nion, according to the custom of the Apo-
stles and the primitive churches. The Apo-
stle Paul speaking on a certain subject ob-
serves, "we have no such custom, nor the
churches of God;" plainly implying that,
what was a custom with them, might be
safely followed, but on the contrary, that
which was not a custom with them, and the
primitive churches of God, ought not to be
regarded as an example worthy of imitation.

The custom of the Apostles with respect to
communion, we have already had occasion
to mention, in giving an account of the
church at Jerusalem; as in the second of
Acts. The customs of the ancient churches
of God may be gathered by consulting the
book of Acts, and the Epistles addressed to
these churches. From these it appears
that the Lord's Supper was celebrated as a
church ordinance, and that their church
members who partook, were baptized per-
sons. See Rom. vi. 1. Cor. i. Col. ii.

Thus have we in simplicity given our
reasons for a non-compliance with free or
open communion; and by reflecting on those
plain and unadorned remarks, you may gar-
ner our reasons for the opposite practice.
We can discover no sound substantial argu-
ment in favour of the former; but on behalf
of the latter, we have the ministry of John
the Baptist, the ministry of our Saviour, the

This Circular was first published in 1814.

original institution of the supper, the gospel commission, the order of the first gospel church, the customs of the Apostles and the first churches of God.

Notwithstanding we thus give our reasons with Christian candour and affection, still the demand is kept up for open communion. Some of our Christian brethren will not commune with such as they deem unbaptized, and yet they complain that we are cruel in not communing with them. On which side the cruelty lies, let the impartial judge. Our brethren know that we esteem nothing Christian baptism, that falls short of burying a believer in the water, in the name of the sacred Trinity. And yet they demand of us to do that which they themselves will not, viz. that we should break bread in communion with unbaptized persons.

Some will reply, but we have been baptized as well as you. We ask when were you baptized? They reply, in our infancy. We answer this is the point in debate, and which must be settled before we can commune together. You affirm, we deny. Only prove from the New Testament the existence of any baptism, before a profession of faith and repentance, and the debate is at an end. This has never yet been done, and we are confident never will. The ancient reformers in the Protestant Episcopal church, having proposed the following question, "What is required of persons to be baptized?" and having replied according to the scripture, "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe," immediately felt their difficulty. "Why then, said they, are infants baptized, when by reason of their tender age they cannot perform them?" That is, when by reason of their tender age they cannot perform faith and repentance. The only reply that appeared to them in any way consistent with the scripture was, "because they promise them both by their sureties," clearly proving that in their view repentance and faith were indispensable in this ordinance. In this we perfectly agree with that church, and the New Testament supports us both. The only difficulty between us is, whether the prerequisites of repentance and faith must not be personally exercised; or whether they can be admitted by proxy?

The church having explained the ordinance of baptism, immediately enters on the Lord's Supper, fully proving what we contend for, that according to the order of the gospel, baptism is first to be submitted to, and then the communion to be received.

It has long been lamented by some of the most pious prelates of the church of England, that the sacred ordinance of the Lord's Supper has been prostituted into a civil oath. It is also to be lamented, that many dissenters from us, and from that church, have overlooked the true intention of baptism according to the New Testament, and have changed it into a kind of an oath or vow made by parents to bring up their children in the nurture and admonition of the Lord—a duty towards our offspring, that we sincerely wish both they, and ourselves, may perform with greater strictness than ever we have yet done.

But why must the sacred ordinance of baptism be thus changed and prostituted, to lay parents under an obligation, that they are equally under, without such an oath or vow? They speak of the advantages and blessings attending the baptism of infants, but where is the blessedness they speak of? Are not all parents equally bound by the laws of Christ, thus to bring up their children? Can an oath or vow not required, add any thing to the obligation? Our law requires honesty, and condemns theft. Would any person add to the obligation he is under to keep this law, by voluntarily going to a magistrate, and making oath that he will not steal, but that he will conduct himself honestly towards his neighbours, and the community to which he belongs? Would not this unrequired service betray a suspicion in himself, of his own honesty, in that he would invent new methods of obligation, not found in the law. "No man beguile you of your reward in a voluntary humility," Col. ii. 13. "Who hath required this at your hand?" Isa. i. 12.

We now repeat once more, where is the cruelty between us? Is it in us, who candidly say, that, though we love our Christian brethren of every name, and can exercise forbearance with them, yet cannot commune with them, by breaking bread, until they follow the order of the gospel, or is it in those who would compel us to acknowledge, that their prostitution of baptism itself, and who censure us, because we will not sacrifice our principle and conscience to gratify them?

But some of our dissenting Christian brethren, remark, it is the Lord's table, and therefore you have no right to refuse. We reply, it is for this very reason we do refuse. Were it our table, all would be welcome; but as it is the Lord's table, we must abide by the laws of his house, and have respect to those prerequisites in the guests that are included in the invitation. Remember, brethren, one is represented present, not having on the wedding garment. He is not called an enemy or traitor, and yet the master of the house says, "Friend, how comest thou in hither, not having on the wedding garment?" There is a preparation necessary for the church below, as well as for that above, and we must learn how to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of truth. 1 Tim. iii. 15. Some of our brethren have said, we will not differ with you about baptism, only let us commune together, and you may perform baptism as you please. This is surely very accommodating. But it reminds us of a certain lady of this accommodating turn, 1 Kings iii. 16—27. "and she was willing to have the child divided." But it must not be forgotten that the true legitimate parent would agree to no such accommodation. She regarded the life of the child.

Some will still repeat, are we not Christians as well as you? Why, then, will you not eat and drink with us, at the table of the Lord? We repeat also, because we do not find in the scripture any communion previous to baptism. The language of that prophet was very plausible and very kind: "Come," said he, (to this amount) "I am a prophet of the Lord as well as you, and the Lord hath shown me, that you may eat and drink with me." 1 Kings xiii. 18.

But the other had received his orders from a higher source, and ought not to have departed from them.

Finally, we wish you brethren to keep the

ordinances of the Lord's house, as they are delivered to us. Reflect, therefore, frequently on the nature and design of those ordinances. Baptism points out our spiritual death, burial and resurrection, with Christ our Lord, and keeps in memory the relations of deity to the human family, as a Father to bless, a Redeemer to save, and a Spirit to sanctify poor enslaved and polluted sinners; and the ordinance of the supper keeps in memory the whole character of Jesus, with all he undertook and executed for guilty man. "Do this (said he) in remembrance of me, for as oft as you take of this bread, and drink of this cup, ye do show forth the Lord's death till he come."

Religious.

From the London Baptist Magazine.
ON PRAYER.

It has been said that prayer is the offering up of our desires to God. This definition is not sufficiently comprehensive; our desires must be offered up according to the rule he has given us, or they cannot be acceptable to him. Few things have a closer connexion with our present happiness, or with our future felicity, than prayer to God: we should therefore endeavour to form the most correct view of its nature. Jesus Christ spake a parable to this end, that men ought always to pray, and not to faint: that is, that they should maintain a constant spirit of humble dependence on him—of desire of his favour—and of expectation of the good he had promised to them that seek him. This would be complying with the spirit of the precepts. *Pray without ceasing—In every thing by prayer and supplication, with thanksgiving let your requests be made known unto God.* The sacred writers use terms expressive of the ardour and earnestness of devotional minds; as—*lifting up the soul to God—pouring out the heart before him—crying to him with the voice—asking, seeking, and knocking—wrestling with God—looking to him—and stirring up the soul to take hold of him, with many others of the like kind; all which convey the idea of great ardour of spirit, and stand directly opposed to dull formality and cold indifference—feelings scarcely to be tolerated in any thing, but in prayer to God, highly criminal.*

They who crave the assistance of their fellow mortals have always a plea by which to urge their requests; the loss of a leg or an arm; their losses in trade or at sea; their pinching hunger, or their pressing difficulties; and by these they hope to obtain the relief which they seek. Thus it is with those who rightly call upon God; they have a special message at his throne. The kingdom of heaven suffereth violence, and the violent take it by force. They who, having been the vilest transgressors, yet strive to enter in at the strait gate, and wrestle in prayer, and are in earnest about their souls, determined, at all events to find admission into that holy place, will surely succeed; while the supine, the dilatory, and the lukewarm, will fall short of that felicity. The object of prayer is the one true and living God, Father, Son, and Holy Spirit; the three divine Persons in the Deity. In the scriptures they are addressed jointly—*The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you.* Sometimes the Father and Son only are mentioned; *Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and establish you in every good word and work.* The method used by Christians in general, and which is quite in union with the economy of redemption by Christ, is to address the Father, through the mediation of the Son by the assistance of the Holy Spirit. Through him, that is, Christ, we both, Jews and Gentiles, have access by one Spirit unto the Father. He who thus prays, honours Jesus Christ and the Holy Spirit as he does the Father; yet as the divine persons are separately addressed in the sacred volume, we may pray to each of them without being justly chargeable with idolatry. The manner of the divine existence is, perhaps the most mysterious doctrine of revelation; and it becomes us not to attempt to explore infinity, nor by searching to find out God; but to contemplate his adorable majesty with modesty, humility, and reverence. The comprehension of unity and plurality in the divine essence infinitely exceeds our powers.

In our approaches to God, we should recollect that he never hears us for our much speaking. We may not at all times be able to express what we feel, but we should be careful not to express more than we feel. *Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.* Long prayers are hardly ever so acceptable as short ones; if the language made use of is simple, clear, and comprehensive, the shorter the better.

Prayer is the offering up of our desires to God. Prayer without desire, is like an altar without a sacrifice; *Lord, said David, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine ear to hear.*

The Pharisee went up into the temple to pray, but he stood by himself, at a distance from others, as though he were afraid he should be polluted by them. He affected to give glory to God, but what he said was a vain boast of self-righteousness. The publican, standing afar off, overwhelmed with shame and self-abhorrence at the recollection of his offences against God, would not lift up so much as his eyes unto heaven, but smote upon his breast, and said, *God be merciful to me a sinner.* In these two characters we see the vast difference both of views and of feelings which exist among those who profess to call upon God, and by them we are taught the necessity of humility before him, and that our chief errand, when we draw nigh unto him, should be to present our ardent desire for spiritual and eternal blessings. *The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.* Prayer is one of the means which keeps alive the souls of Christians; it strengthens and inflames those sparks of heavenly fire which God has placed in their bosoms, and which frequently appear ready to expire. It has an influence on their temper and conduct, and is essential to their peace. It increases in them the fruits of the Spirit, and reminds

them of their subjection to the Father of mercies. As to converse with the world, there is a tendency to make them worldly; so to converse with God tends to make them holy. Moses thus derived a glory which shone upon his countenance, and thus Christians obtain views of the glory of God, as it shines in his Son, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

From the London Baptist Magazine for May.
FROM A READER OF THE IRISH SCRIPTURES.

KILMAGTIGUE, March 20, 1823.

It is cause of thanksgiving to every one who knows the truth as it is in Jesus, to hear that many are brought from darkness to light, and from the power of Satan unto God. At the time I went to live at Boyle, I became acquainted with a namesake of mine; I began to read and explain the word of God, for him and his family; he and his wife paid the greatest attention. I hope the word was conveyed with power to their hearts, for they told me they would never darken a chapel door; for they find by reading the word of life, the absurdity of their former belief; they come three times a week to my house, wishing to be instructed in the one thing needful. My friend Mr. Jackman comes also three times a week, for the purpose of holding a prayer meeting, and which is pleasant to relate, we are getting many to attend, and more Roman Catholics than Protestants, &c.

I have been in the parish of Kilmactigue since Mr. Wilson went off; the Lord is still working in this place. I have met with a young lad, who I hope, is a chosen vessel; he is very much on the inquiry. His brother was brought to a knowledge of the truth a few years ago; he was one of our schoolmasters; his name is Michael McGinty, and from his conversation, and through his exertions, the Lord has wrought effectually in his mind, whom the Lord has raised up in the stead of his brother, who is removed from the family.

A few days ago this parish priest was collecting oats. When he came to the village that Brother Harin lives in, he passed by the house, and would not go in, knowing what character he was; but Harin's brother prevailed on him, and brought him in, for the purpose of having a conversation with him. The first question the priest asked him was, Why he left the church of Rome, wherein his forefathers lived and died? "I am sure (said H) if my forefathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church wherein they were taught to seek life in themselves, where there was nothing but death; and to set at nought the blood of Jesus, which cleanseth from all sins." "O (said the priest) you are mad; don't you know the sacrament of penance was left to us, to save us from damnation." No, (said Harin), if we could be saved by the sacrament of penance, Christ died in vain." He grew enraged, and left the house.

This parish is in a disturbed state, in consequence of the priest being daily speaking and inflaming the minds of the people against those whom the Lord has called out from the delusions of the church of Rome. The Rev. Mr. Neligan is exerting himself in their behalf, and receiving them at his house, giving them religious instruction. Blessed be the Lord, he never left his children without a friend, both for their spiritual and temporal wants.

GENERAL ASSOCIATION OF CONNECTICUT.

From the Report of this body, which convened at Windsor on the third Tuesday in June, we learn that the churches in their bounds have not been blessed, during the past year, with such extensive revivals as at some previous periods, but religion is flourishing, and the various benevolent institutions receive increasing support. Several destitute churches have been supplied with ministers. The Domestic Missionary Society has been efficient in building up the waste places of Zion. Sabbath Schools are generally maintained in the churches, and the importance of religious instruction seems to be realized. The Foreign Mission School, at Cornwall, is gaining in prosperity and in its hold on the affections of the people. Yale College is represented as in an unusually flourishing state. At no time, since its establishment, has the system of government been more efficient and successful, or its members more numerous. A new Professorship of Divinity has been established; a professor appointed who has entered on the duties of his office; and a class has commenced a regular course of study in Divinity.

Revivals have commenced and marked with signal displays of divine grace. In Greenwich, New-Canaan, Norwalk, Fairfield and Reading, about 250 have been united to the visible church. In Sharon, 112 have already made a public profession, and the work still continues. The most powerful and interesting display of divine power has been witnessed in a cluster of towns in the counties of Windham and Tolland, where the General Association held its meeting in June, 1822. In Sommers and Tolland, about 220 have already united to the Congregational church. The work in all this region is said to have been extensive among the young; and to have exhibited undoubted marks of genuineness.

In conclusion, the Association observe; "From the word of prophecy, and from the signs of the times; we feel assured, that the God of all grace has in store for lost men more extensive blessings, than what have yet been experienced. Among the tokens for good, and the things which we would earnestly recommend to the friends of truth and righteousness, we will not neglect to mention the Sabbath morning concert of prayer, for the outpouring of the Spirit in the colleges in our country. That the members of those societies 'be all taught of God,' we deem of vital importance to the future prosperity and glory of the Redeemer's cause. And we would urge upon all the members of our churches, and all others, who love the Lord Jesus Christ, that they fervently supplicate the God of all grace, that he would pour out his spirit more and more copiously throughout the world; that in the praying circle, in the family, and in the closet, they would give him no rest, till he make Jerusalem a praise in the earth."

To the Editor of the Columbian Star.
SWANANO, N. C. July, 1823.

Sir,

In the course of last week, I had the pleasure of visiting the settlement of Cany river, in the bounds of Cany river and Middle-Fork churches. This is a part of country surrounded by large mountains, and is more remote than any other part of country within my knowledge. For three years, the Lord has been doing wonders amongst these people. In 1818, and 19, the writer of this article was through this same settlement, which then appeared indeed like one of the strong holds of Satan. But in 1820, early in the season, the Lord visited this part of his vineyard. Sinners were made to tremble, while the few scattered children of God, who had been long mourning a night of darkness, were made to rejoice, and in Cany River Church alone, were baptized 26; in Flat Creek Church 24, and in Roan mountain 15. This work was not like a shower, (soon over), but had the appearance of a steady rain. For in the next year, in Cany River Church, were baptized 13, and in Roan mountain 17. The work having in some measure subsided in Flat Creek Church. In 1822, Grassy Creek Church was constituted with members dismissed from Cany river for that purpose. And now the good work is still going on. The people of God, are still rejoicing, and stubborn sinners made to bow to the mild sceptre of Immanuel. On last Sabbath morning, I saw the ordinance of baptism administered to three persons, amongst whom was one old man, 78 years of age. The dealings of God with this man were wonderful, but we may know from these that age is nothing with the Lord. The Rev. Messrs. Garrett, Dewesse, and Stephen Maagan are the honoured instruments of this great work, which is not characterized with any of those airy flights of passion, so common in revivals; but order, and decorum are the characteristics of those people of God. In the course of this revival, Middle Fork Church sprang up, of members from Flat Creek; and in this, the work at this time is rather most extensive. May this little cloud, like a mans hand, continue to spread, until the knowledge of the Lord shall cover the earth as the waters cover the sea, is the prayer of,

J. WHITAKER.

Summary of News.

FOREIGN.

LATEST FROM EUROPE.

By the latest arrivals from Europe, Liverpool papers to the 21st, and London papers to the evening of the 19th of June inclusive, have been received.

Spain and France.—The accounts from Spain are, as usual, all by the way of France, and of course partake very much of the same character with those which have been received for the last few weeks. If we are to credit them all, the struggle in Spain is nearly over. Two bodies of the French forces are said to be marching for Seville, and were at the last accounts, 200 miles in advance of Madrid.

Bayonne papers of June 9th, as quoted in the London Courier of the 17th, state, that "the overthrow of the Spanish constitution, and the approaching dissolution of the government at Seville, are no longer problematical; anarchy and disorder threaten the Peninsula. We have already observed that pecuniary sacrifices and intrigue had triumphed over the efforts of the constitutionalists, and had introduced discord even at Seville, where the French troops are expected with impatience by the anti-constitutional party. In this state of things, it has been resolved to make the two divisions of Bourdesoult and Bourmont march to Seville. They consist of 16,000 men, 4 brigades of artillery, and are provided with large sums of ready money, as they are to pay for every thing, however trifling, on the route."

These divisions are preceded by 2,400 of the Faith—two emissaries of the Regency accompanying each division, and they are to re-establish the ancient order of things on the road. They are to mind the small bodies of constitutional troops on the road, and are to go to Badajos, the great object being to push on to Seville to bring the Cortes to an accommodation, or to overthrow the government. After many other remarks, it is said—"It may be boldly inferred from all the facts, that the constitutionalists do not think of opposing to the French a single mass of 10,000, if we except the brave Mina in Catalonia. On the other hand, if the French, when they reach Seville, do not obtain a speedy arrangement, or the overthrow of the government, they may be somewhat embarrassed in so extensive a line, as the national troops and partisans that have fled at their approach, may reassemble, and prove to be formidable opposers."

Bell's Weekly Messenger of June 16th, says—"The friends of Spain and Portugal cannot be too much on their guard against the devices of the common enemy, by whose agents every political occurrence beyond the Pyrenees is distorted, if unfavourable to his views, and if otherwise, grossly exaggerated, before the public here and in France are permitted to hear any thing about it."

Paris dates of June 16, mention that the Count d'Albissal had arrived at Bayonne. This general owes his life to a French regiment, which hastened from Villa Real on the news of his arrest, at which arrived at the moment he was about to be shot.

An extract of a letter from a respectable house, dated Paris, June 15th, says—"The news from Spain has become less encouraging for the French army. It appears by the Monitor this morning, that Mina has shown himself on the frontiers of France, which circumstance will retard the operations at Madrid. Our coast is also much annoyed by the Spanish cruisers, who have made some valuable captures."

A Paris paper of June 12th, says, the Marquis de Talary is nominated Ambassador of France to King Ferdinand and accredited as such to the Regency during the captivity of the King. He set off on Tuesday.

It is affirmed that the diplomatic agents of Russia and Austria, will set off at the end of the week for the same destination.

The arrival in Paris of the Charge d' Affaires of Prussia for Spain is every moment expected.

The Charge d' Affaires of Sardinia to the

Regency will also set off at the end of the week.

Col. Boutourlin, Aid-de-Camp to the Emperor of Russia, set off yesterday morning to convey the congratulations of his master to the Duke d'Angoulême. Col. Boutourlin intends to solicit his Royal Highness's permission to share the campaign with the French army.

A London paper of June 8th, states, that M. Durande Marechal, is appointed Minister of France to the United States. Turkey.—There was a new report that war would soon commence between Russia and Turkey. The war between Russia and Persia proceeded. The great fleet sailed against the Greeks.

Mexico.—A letter from Mexico, dated June 4th, says—A conspiracy against the present government has just been discovered, and several of the leaders have been arrested, among them several officers. Their object was to banish all foreigners, and particularly the old Spaniards, including several members of Congress. The many of the provinces wish to preserve their local independence, and only to surrender enough of it to form a Union similar to that of the United States. It is yet uncertain how things will settle down. Thinking men on the spot can make no calculation.

Havana.—A late Havana paper contains the reply of Governor Vives to a communication received from the governor of Matanzas, proposing the basis of a special treaty for the maintenance of peace between the colonies, for the mutual interests of the commercial relations. In his reply, Governor Vives expresses great surprise at the proposition, and says, "If you were personally acquainted with me, you would have refrained from offering propositions in this way, which a Spanish commander, who possessed a high sense of honour, and had always exerted himself for the glory of his country, could never accept."

Pirates.—On the 5th of July, the Barge Gallinipper and Musquito, returning from a cruise to the westward, fell in with a privateer coming out of Jiguapa bay, distant 12 leagues from Matanzas. At first she was supposed to be a Patriot privateer, and the barges being short of provisions, determined to speak her and obtain a supply; on discovering their intention, the privateer rounded to, discharged her long gun and hoisted the bloody flag. The barges immediately gave chase, when the privateer stood up to her anchors in shoal water with springs to her cables, and prepared for action, occasionally firing at them; when at the distance of 60 yards discharged her long gun, and at the distance of 30 yards gave a full round of musketry without effect. The bargemen then discharged their muskets, gave three cheers, and prepared to board at this moment the pirates all jumped into the water, when a great slaughter took place: twenty seven dead were counted, five were taken prisoners by the barges, and eight by a party of Spaniards on shore. Others must have sunk without being served, and none are known to have escaped. She was a fast sailer, mounted on long 9 amidsips, on a pivot, and 2 four pounders, had a crew of about 50 men, commanded by the well known Diabolo, or "Little Devil," so called from his small stature and cruelty. He was killed. The two barges together had 28 men. The prize sailed on the 10th of July, for Key West, with the prisoners. The barges had none, killed, wounded or missing; and the affair took place on the same ground where the gallant Allen fell about one year since.

The U. S. revenue cutter Louisiana, on standing in for Mobile on the 6th ult with her prize, the schooner Eighth of January in company. This vessel was taken on suspicion of piracy. It is said she has considerable specie on board. A letter from Trinidad de Cuba, dated June 13th, says, that a piratical schooner was taken on that coast, by two British cruisers. Her crew escaped to the shore, but troops were sent in pursuit of them, who succeeded in securing 13 of their number. Papers were found on board the schooner, which had belonged to the late Mechanic, Captain Ray, of New-York. From the declaration of two negroes belonging to the piratical schooner, now in gaol, it appears that the pirates, having taken what every soul on board the Mechanic, and shot every soul on board the Mechanic, and then set fire to her. Mr. L. L. L. Forrester, of New-York, merchant, was passenger on board of her. Justice was speedily overtaken the murderers, and an ignominious end awaits them.

Loss of the U. S. brig Enterprise.—The United States brig Enterprise, of 14 guns, commanded by Lieutenant Gallager, was lost on the S. E. extremity of Little Canada, on the 9th ultimo. She struck about half past 3 P. M. the weather being calm, and the land not then visible, and a heavy sea driving her on the breakers. Another vessel immediately got out, and every exertion was made to keep her off; but all proved unavailing. The steam cable having parted, she rounded to broadside on the breakers, and immediately bilged and floundered. The masts were then cut away to prevent the totally capsizing, and every effort made to save the crew, and property, public and private, which, owing to the great exertions of the officers and crew, and the perfect subordination, coolness, and fidelity, were eminently successful. Every person on board, most of the rigging, stores, &c. were landed, and it was expected should the weather prove calm, the crew and more of the provisions would be saved.

MISCELLANEOUS.

Internal Improvement.—The states of Ohio and Kentucky have projected a canal by the falls of Louisville. A canal there, but two miles and a half in extent, and cost of which would not exceed \$200,000, would make the navigation complete from Pittsburg to New-Orleans. The expense of transportation round the falls, and the amount last year to as much as the canal would cost.

Emigration.—In the ship Commerce, of New-York, which lately arrived at New-York, came a cabin passenger, Mr. Ward, Esq. of Marietta, Ohio, Kentucky, Shrewsbury, Massachusetts, and between 90 passengers in the steerage, and of whom are young farmers, and of good character, for settlement on Mr. Ward's tract in the district of Marietta. These

young men, together with the sale of the van of a much larger ship, are to be shortly be transplanted to Ohio.

Mr. Ward is of opinion that he will have left North Carolina, the first of October next, and that M. Durande Marechal, is appointed Minister of France to the United States. Turkey.—There was a new report that war would soon commence between Russia and Persia proceeded. The great fleet sailed against the Greeks.

Mexico.—A letter from Mexico, dated June 4th, says—A conspiracy against the present government has just been discovered, and several of the leaders have been arrested, among them several officers. Their object was to banish all foreigners, and particularly the old Spaniards, including several members of Congress. The many of the provinces wish to preserve their local independence, and only to surrender enough of it to form a Union similar to that of the United States. It is yet uncertain how things will settle down. Thinking men on the spot can make no calculation.

Havana.—A late Havana paper contains the reply of Governor Vives to a communication received from the governor of Matanzas, proposing the basis of a special treaty for the maintenance of peace between the colonies, for the mutual interests of the commercial relations. In his reply, Governor Vives expresses great surprise at the proposition, and says, "If you were personally acquainted with me, you would have refrained from offering propositions in this way, which a Spanish commander, who possessed a high sense of honour, and had always exerted himself for the glory of his country, could never accept."

Pirates.—On the 5th of July, the Barge Gallinipper and Musquito, returning from a cruise to the westward, fell in with a privateer coming out of Jiguapa bay, distant 12 leagues from Matanzas. At first she was supposed to be a Patriot privateer, and the barges being short of provisions, determined to speak her and obtain a supply; on discovering their intention, the privateer rounded to, discharged her long gun and hoisted the bloody flag. The barges immediately gave chase, when the privateer stood up to her anchors in shoal water with springs to her cables, and prepared for action, occasionally firing at them; when at the distance of 60 yards discharged her long gun, and at the distance of 30 yards gave a full round of musketry without effect. The bargemen then discharged their muskets, gave three cheers, and prepared to board at this moment the pirates all jumped into the water, when a great slaughter took place: twenty seven dead were counted, five were taken prisoners by the barges, and eight by a party of Spaniards on shore. Others must have sunk without being served, and none are known to have escaped. She was a fast sailer, mounted on long 9 amidsips, on a pivot, and 2 four pounders, had a crew of about 50 men, commanded by the well known Diabolo, or "Little Devil," so called from his small stature and cruelty. He was killed. The two barges together had 28 men. The prize sailed on the 10th of July, for Key West, with the prisoners. The barges had none, killed, wounded or missing; and the affair took place on the same ground where the gallant Allen fell about one year since.

The U. S. revenue cutter Louisiana, on standing in for Mobile on the 6th ult with her prize, the schooner Eighth of January in company. This vessel was taken on suspicion of piracy. It is said she has considerable specie on board. A letter from Trinidad de Cuba, dated June 13th, says, that a piratical schooner was taken on that coast, by two British cruisers. Her crew escaped to the shore, but troops were sent in pursuit of them, who succeeded in securing 13 of their number. Papers were found on board the schooner, which had belonged to the late Mechanic, Captain Ray, of New-York. From the declaration of two negroes belonging to the piratical schooner, now in gaol, it appears that the pirates, having taken what every soul on board the Mechanic, and shot every soul on board the Mechanic, and then set fire to her. Mr. L. L. L. Forrester, of New-York, merchant, was passenger on board of her. Justice was speedily overtaken the murderers, and an ignominious end awaits them.

Loss of the U. S. brig Enterprise.—The United States brig Enterprise, of 14 guns, commanded by Lieutenant Gallager, was lost on the S. E. extremity of Little Canada, on the 9th ultimo. She struck about half past 3 P. M. the weather being calm, and the land not then visible, and a heavy sea driving her on the breakers. Another vessel immediately got out, and every exertion was made to keep her off; but all proved unavailing. The steam cable having parted, she rounded to broadside on the breakers, and immediately bilged and floundered. The masts were then cut away to prevent the totally capsizing, and every effort made to save the crew, and property, public and private, which, owing to the great exertions of the officers and crew, and the perfect subordination, coolness, and fidelity, were eminently successful. Every person on board, most of the rigging, stores, &c. were landed, and it was expected should the weather prove calm, the crew and more of the provisions would be saved.

WASHINGTON SATURDAY, AUGUST 2, 1828.

EDUCATION.

A correspondent in the Vindicator, who styles himself "a friend of the cause," undertakes to do a good deal of good by his pen. He says, "That the government should be made for donations to schools for the education of the poor, and for the gospel ministry, and that the church should be bound to regulate its communications are the Baptists of Vermont." Three numbers, in each of which are earnestly to establish a school, however small, and we are confident, so that the school should be a blessing to the community. He has produced no new scheme, nor has he old one in a new light. He is equal to his boldness of expression, some of the necessary on our part, and the necessary effects of such a plan are too thoroughly established, to be led astray by the who cannot teach and who are doing much for the missions and Education, and the least of those who come from the Lord against the mission. A minister in that state, who has discourse before an Association, and bitterly against the education of the poor, and to a long and prevailing on his hearers no education Societies by their own educated ministers returning from church, a remark, that, "to the secular and arduous evidence of education to a Presbyterian." The effect of the contrary to the intention of General, who had before opposing the benevolence of their error by the

young men, together with the sale of the van of a much larger ship, are to be shortly be transplanted to Ohio.